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FOLK-LORE STORIES AND PROVERBS GATHERED AND PARAPHRASED FOR LITTLE CHILDREN. By SARA E. WILTSE. Illustrated by Edith Brown. Boston: Ginn & Company. 1900. Pp. vii + 81.

In the hope of fostering the joyous spirit in child life, Miss Wiltse has modified considerably, for the use of children just learning to read, some familiar stories of the folk. These are: Henny Penny, Big Spider and Little Spider, The House that Jack Built, The Moon in the Mill Pond (after "Uncle Remus"), The Sheep and the Pig (after Asbjørnsen), The Lion and the Elephant, The Sole, The Three Bears, The Lion and the Mouse, Boots and Beasts (after Asbjørnsen), The Tortoise and the Earth, with the addition of "Chaucer's Garden." The numerous illustrations are well suited to the text. Miss Wiltse, in the true child-study spirit, has not abused her office of editor, and this little book will doubtless achieve the success it deserves.

A. F. C.

## JOURNALS.

### RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE PERIODICALS (NOT IN ENGLISH).

AGOSTINI, J. Folk-Lore du Tahiti et des îles voisines. Changements survenus dans les coutumes, moeurs, croyances, etc., des indigènes, depuis 70 années environ (1829-1898). *Rev. d. Trad. Pop.*, Paris, 1900, xv, 65-96, 157-165. The author, who has resided for some three years in Tahiti, compares his own observations with the data in Moerenhout, and notes the changes that have taken place in the habits, customs, beliefs, etc., of the natives in the seventy years that have elapsed since the latter visited these islands. Some ancient customs and practices have entirely disappeared, others are obsolescent, while some have hardly yet felt the touch of the new influences. The bark-cloth *maro* has been dethroned by the *pareo* of European calico; the kiss has largely changed to the European sort; the morals of the peoples (and these are reflected in the latest versions of many tales and legends) have changed in part for the better and in part for the worse; the marriage relation in particular has been deprived of some of its cruel aspects. But the ghosts of old superstitions still stalk about among the Christian beliefs imposed by the missionaries; and superstitions still mingle strangely with the practical matters of trade and commerce.

D'ARAUJO, J. Proverbios venezianos com equivalencia portugueza. *A Tradução*, Serpra, 1901, iii, 12-15. A list of 92 Venetian proverbs and their Portuguese equivalents.

BARTELS, M. Was können die Toten? *Ztschr. d. Ver. f. Volkskunde*, Berlin, 1900, x, 117-142. "What can the dead do?" An extended discussion with bibliographical references of the various acts and deeds credited to the dead in folk-thought all over the world, but especially in Central Europe. Among the acts attributed to the dead, directly or indirectly, are the following: Open one eye or both, eat and drink, use his former property of all sorts, talk, sing, hear, carry with him to the grave sickness and disease, draw the living unto him, turn in his grave, walk the earth, visit the survivors, dance together, roam about at night, visit the beloved, feel pain and grief, think and feel generally, give good advice, talk, jest, and sing with and to one another in their graves, see and know what is

going on in the world, kiss or suck to death the living, act as a sort of detective. To the folk *requiescat in pace!* means a great deal.

BASTIAN, A. Zum Seelenbegriff in der Ethnologie. *Ethnol. Notizbl.*, Berlin, 1901, ii, 77-97. A general discussion of the idea of the soul among the various races of man, with references to Koch's recent study of "Animism."

BITNER, S. Prešn o ojců z trzema cůrkami. Odmíunka ludowa pieśni "o królu Learze." *Wista*, Warszawa, 1900, xiv, 186, 187. Records a Polish variant of the song of King Lear.

CHAUVIN, V. Mahmoud: Contes Populaires. *Wallonia*, Liège, 1900, viii, 5-12. Brief comparative study of the legend of the murderous pastry-cook or barber, — the story of Mahmoud, or the son of the Emperor of China. The incident of razing the house and its analogues in Belgian law and folk-lore are discussed.

CHAUVIN, V. Documents pour la Parabole des trois anneaux. *Ibid.*, 197-200. Brief discussion, with bibliography, of the origin of the parable of the three rings made famous by Lessing in his *Nathan der Weise*. The parable is traced back to an Arab text of the eleventh century of our era.

COELHO, T. O Senhor Sete. *A Tradição*, 1900, ii, 39-42, 69-71, 86-88, 97-102, 118-120, 135-138, 154-157, 162-168, 185, 186; 1901, iii, 8-10, 17-22. These articles on "Mr. Seven" deal with the folk-lore relating to the number 7. Besides giving some 100 quatrains and a number of other pieces of folk-poetry in which the number seven figures, the author discusses such proverbs, sayings, etc., as the following: Seven dogs to one bone, to have seven eyes, seven hours' sleep or travel; a man of seven offices, the seven sons of St. Felicity, the last of seven daughters a witch (of seven sons a werewolf), rumor is seven-mouthed, reason comes when one is seven, the seventh of May is unlucky, the seven sages of Greece, seven deadly sins and seven virtues.

CROCE, B. Il ginoco delle canne o il carosello. *Arch. per lo Stud. delle Trad. Pop.*, Palermo, 1900, xix, 417-420. Discusses the *carosello*, a game introduced into Italy by the Spaniards in the fifteenth century, but ultimately of Arabic origin.

DEFRECHEUX, J. Le latin et l'humour populaire. *Wallonia*, 1900, viii, 21-24, 107. Gives examples of the folk-use, mostly in a facetious manner, of Latin words and phrases, in Liège, where that language was once highly cultivated.

DRECHSLER, P. Das Rückwärtszaubern im Volksglauben. *Mitteil d. Schles. Ges. f. Volkskunde*, Breslau, 1900, 45-50. Examples (chiefly from Central Europe) of the wide-spread folk-belief in the virtue and magic of "backwards doing."

FERRARO, G. La genesi della mitologia meteorica. *Arch. per lo Stud. delle Trad. Pop.*, 1900, xx, 469-481. In spite of linguistic differences, the author thinks, the mythologies of the different peoples are sisters, for they are all "daughters of the impression which nature made and is still making on the senses of man." Man in his brief course of life repeats the story of the race, the infancy of the individual corresponds to the infancy of his people. The author believes that the "child of 2-5 years of age is in that psychic state in which abstract ideas are personified; this is the epoch of the creation of atmospheric mythology." The author sustains this thesis by comparing the beliefs of primitive peoples, the folk, and children, concerning thunder and lightning, fire, hail, wind, rain, clouds, rainbow. These personifications have a "corporeo-psychic" origin.

HAUFFEN, A. Kleine Beiträge zur Sagen Geschichte. *Ztschr. d. Ver. f. Volkskunde*, 1900, x, 432-438. Treats of "The Dream of the Treasure on the Bridge," "The Legend of Mons Pilatus," and Lenau's "Anna."

KAINDL, R. F. Napoleons-Gebete und -Spottlieder. *Ibid.*, 280-283, 449. Treats of the "Napoleon cult" in Poland at the beginning of the nineteenth century, with its literature of parodied prayers, song, and satire.

KARLOWICZ, J., et GAIDOZ, H. L'obole du mort. *Mélusine*, Paris, 1900, x, 56-66, 114, 115. Brief account of the custom of placing money in the hands, in the mouth, on the eyes, or somewhere about the body of the dead, in Europe, Asia, etc.

VON LIEBENAU, T. Der Ring des Gyges in der Schweiz. *Schweiz. Arch. f. Volkskunde*, Zürich, 1900, iv, 220, 221. References to literature concerning the magic power of precious stones.

ŁOPACINSKI, H. Dwa przysłowia starożytnie. *Wisła*, 1900, xiv, 69-71. Discusses the origin of two old Polish proverbs ("eagles beget eagles, not doves").

MEYER, R. M. Goethe und die deutsche Volkskunde. *Ztschr. d. Ver. f. Volkskunde*, 1900, x, 1-15. Examines the evidence in the life and writings of Goethe as to the nature of his interest in folk-life and folk-lore. The conclusion arrived at is that the interest of the great German poet in these matters was only a "Dreingucken," not a deep, abiding passion.

VON NEGELEIN, J. Die Reise der Seele ins Jenseits. *Ibid.*, 1901, xi, 16-28. The first part of a general essay upon the beliefs and practices of the various races of man with respect to the journey of the soul from the earth, to, and in the other world. This section deals with the departure of the soul and the ideas therewith connected, among Aryan and Semitic peoples especially.

PERRONI-GRANDE, L. Un "cuntu" Siciliano ed una novella del Boccacci. *Arch. p. lo Stud. d. Trad. Pop.*, 1900, xix, 365-369. Text (with a few notes) of a Sicilian *cuntu*, or folk-tale, resembling in several respects one of the stories (ii, 9) in the *Decameron* of Boccaccio.

PETSCH, R. Ein Kunstlied im Volksmunde. *Ztschr. d. Ver. f. Volkskunde*, 1900, x, 66-71. Discusses the changes in von Zedlitz's poem "Mariechen," in its passage through the mouth of the folk,—some of the changes are of psychological interest. Four versions of the song are referred to.

PINEAU, L. Paysans Scandinaves d'autrefors et Paysans Français d'aujourd'hui. *Rev. d. Trad. Pop.*, 1900, xv, 497-502. The author detects "a striking resemblance," in life, beliefs, and superstitious practices, between the French peasants of to-day and the Scandinavian peasantry as described by Olavus Magnus.

PITRÉ, G. Contributo alla bibliografia dei "Contes des Fées" di Ch. Perrault, d'Aulnay et Leprince de Beaumont in Italia. *Arch. p. lo Stud. delle Trad. Pop.*, 1900, xix, 256-259. Gives (with descriptive notes) the titles of twenty-six editions of Italian books, containing in whole or in part the "Fairytale" of Perrault, etc.

PITRÉ, G. Le Tradizioni popolari nella Divina Commedia. *Ibid.*, 521-554. Produces evidence to show that Dante absorbed largely items of folk-thought and folk-belief into his great poem. Dr. Pitré cites forty-three passages containing or relating to folk-lore, with explanatory notes and references to the literature of the subject. Folk-usages, games, beliefs, superstitions, legends, proverbs, etc., are touched upon. The facts contained in this article show that the wise Dante was not able to rise altogether above the lore of the folk of his day.

POLIVKA, G. Tom Tit Tot. Ein Beitrag zur vergleichenden Märchenkunde. *Ztschr. d. Ver. f. Volkskunde*, 1900, x, 254-272, 325, 382-396, 438, 439. A comparative study and investigation into the origin, history, and connections of the tale of "Tom Tit Tot," which Mr. Edward Clodd has discussed with special reference to content in his volume (named after the story) which appeared some three years ago. Polivka's study is a useful appendix to Clodd, and is well provided with references to the literature of the subject. The tale is probably of Teutonic origin, and has spread from the peoples of that stock over the West European and Romance area. The author discusses with considerable critical detail the numerous versions of this folk-story.

STIEFEL, A. L. Zu Hans Sachsen's "Der plint Messner." *Ibid.*, 71-80. The author thinks Russian influence in the case of Sachs's "Blind Sacristan" impossible. The direct source is the "Kesküchlein," a poem by his contemporary and fellow countryman, Hans Vogel. The ultimate origin is also discussed.

THOMAS, N. W. O mercado de Grillos. *A Tradição*, 1900, ii, 129, 130. Treats briefly of the "cricket market" in various parts of Europe.

TROTTER, A. Die alcune produzioni patologiche delle piante nella credenza popolare. *Arch. p. lo Stud. delle Trad. Pop.*, 1900, xix, 207-214. Discusses folk-lore from various parts of Europe (Italy in particular) concerning such pathological vegetable phenomena as the "galls" on barks, beeches, etc., and excrescences of a like sort. Their rôle in folk-medicine is noted.

TUCHMANN, J. La fascination. *Mélusine*, 1900, x, 8-14, 40-46, 68-70, 115-117, 125-127. Treats of fascination in ancient and modern times and among various peoples, with respect to its prophylaxis, jurisprudence, etc. Many bibliographical references are given.

A. F. C.